

THE STELLAR

RAY

A MAGAZINE FOR THE PEOPLE

Devoted to a Solution of the Practical Problems of Life
in the Light of Science, Occultism and Philosophy



MIND

Man is a Slave of Fate
but Possessed of a
Free Will to Conquer



The Stars Incline, but do
not Compel. The Glory of
a Man is in his Strength

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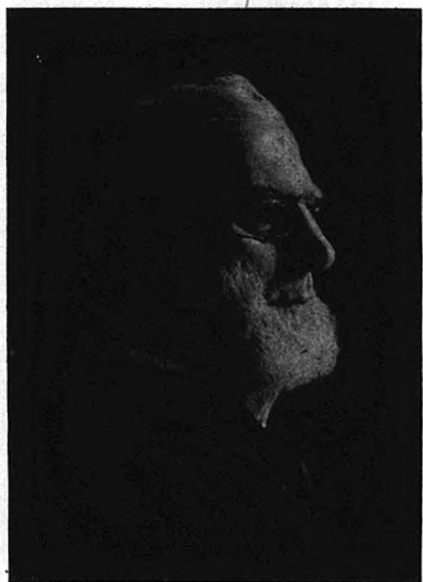
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HENRY CLAY HODGES

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IT is curious to note how instinctively the reason has ever pointed out to mankind the ultimate end of the various sciences, and how immediately afterwards they have set to work, like children, to realize that end by inadequate means. Now they applied to their appetites, now to their passions, now to their fancy, now to the understanding, and lastly to the intuitive reason again.

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THE STELLAR RAY

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Occult Mexico

By EDGAR LUCIEN LARKIN

Prof. Edgar Lucien Larkin writes the following for *The Stellar Ray* readers, from Mexico. It failed to reach us in time for the November issue.

Mexico City, Mex., Oct. 13, 1908.

Here I am in Mexico, the great, mysterious Egypt of the Western Hemisphere. Just returned from an ascent of the colossal, utterly prehistoric Pyramid of Teotihuacan. Each side of the base is 718 feet, and its height is 377 feet. It is 90 feet square at top, and was the scene for ages of sacrificial religious rites in honor of the Sun. This pyramid is so large that the United States, with all its wealth, would feel it had the nation to foot the bill. This gigantic pile was erected ages before the Aztecs appeared in Mexico, and was erected by a mighty race of architects.

I came to Mexico to prove the stupendous book Oahspe to be true. Every turn of the hand only adds proof that it is infallibly correct. And now all human history from the beginning—that is, all traditional and shadowy history—mythology and legend, and half of "authentic" ancient history will have to be reversed and upset. For mythology, so-called, is to become reanimate, and the stony lips of Memmon will speak again. All oracles of antiquity are soon to give up their occultism.

The longer I remain in mystic Mexico, does the impression grow stronger and stronger, that the wonderful men who built the American and Egyptian pyramids belonged to the same mighty race of world-wide pyramid, oracle and temple builders. This race escaped the enormous cataclysm which submerged a very large continent in the Pacific ocean, extending from Mexico nearly to the waters adjoining Asia. Every island in Polynesia is a top of a continental peak. But the book Oahspe, a seemingly impossible work of erudition, gives minute details of the deluge, the destruction of nearly all the hundreds of millions of people, and the distribution of the survivors to all parts of the then habitable earth.

Now I assert that this mighty new bible

is true, and base my opinion on what I have seen in Southwest United States and here in this wonderland, Old Mexico. Oahspe fills up gaps in the ancient history of every nation having antique histories. It explains the fifty bibles of mankind from India to Gaul. It upsets all current anthropology, all archaeology and puts an entirely new aspect on the career of man. But beyond all these is the grand New Psychology taught by Oahspe. All our conceptions of the action of that incredible mystery, the human mind, must go and a new rational system of mentalism take its place.

Exploration of Mexico is starting up everywhere—exactly as predicted in Oahspe. Its prophecies are coming true. My persistent dream since boyhood has at last been fulfilled. I have actually studied the marvelous National Museum of Mexico. Year after year I studied cuts in books, and longed to see the antiquities themselves. And now I have examined every relic of prehistoric times in the Great Hall of Monoliths. Egypt, with its hoary antiquity, is on display here as well as in the National Museum in Cairo. Egyptian features are here wrought in obdurate stone. The head-dresses displayed in Egyptian sculptures are seen here.

At Monte St. Alban, in Southern Mexico, they have commenced the exhumation of a long lost city. Just as I write a newspaper syndicate man came and introduced himself to me. He just arrived from Monte St. Alban. He saw a huge slab of stone all covered with glyphs engraved with consummate skill, but they resemble the hieroglyphs of Egypt very closely. The name given by Oahspe to the sunken continent is Pan. It sank 24,000 years ago. Now I can prove that the name Pan is to be seen in ruins around the world. We have Japan, Panama, Mayapan, Copan, Panopolis, and the set of laws of Justinian, the world-famous Pandects. But Pan appears

everywhere in Mexico, in signs along the street, and in words. I went to the wonderful antiquarian book store of Mr. W. W. Blake. He let me explore the standard dictionary of the original Aztec language. This priceless book is now out of print. I counted 38 words beginning with Pan, and hundreds more with "pan" as a syllable. Words are very long in some cases—of from 30 to 40 syllables. But words of the same length and nature are given in Oahspe.

Traditions of tribes here point to the west as the place of advent of their ancestors. I have seen many thousand glyphs here. See this: Some are like the hundreds given in Oahspe as having been the alphabets of Pan. Vast possibilities are looming up. The government of Mexico had a large number of men at work. I saw them clear away dense masses of weeds, uncover the stones and fill in mortar. I saw crosses like those in all Asia and Egypt. I saw hundreds of drawings in the inevitable world-wide paint—vermillion. I saw swastikas cut in stone. I saw the cross

bearing a serpent, so the serpent has been lifted up in America in ages so remote that the imagination is bewildered. I want to be here a year and copy the inscriptions as exhumed. As predicted in Oahspe, an antiquarian wave is spreading around the world. As if hurried on by some impulse, they are going to exhume Memphis in Egypt and Mount St. Albans in that most fertile area of ruins, in the state of Oaxaca, Southern Mexico.

We can scarcely imagine the vast changes soon to be wrought in the history of man, the present concepts of origin of the world's standard bibles, of his languages and of himself. Wholesale reversals of nearly all we ever heard are to be made in the near future by discoveries everywhere.

But Oahspe looks down upon all these things with a placid smile. Ask yourself questions for ten years—look in Oahspe and you will find answers. This hoary old Mexico is fascinating beyond all my hope of description. Come to Mexico with Oahspe, and a spade.

Overcoming Worry

By RT. REV. SAMUEL FALLOWS, D. D., LL. D.

During a great financial panic, a man influential in business circles was so worried and harassed by the troubles threatening him that he felt as if he could no longer keep his hand on the helm or prevent the work of years from going to utter destruction. His concern was not for himself alone, but also for the many who must suffer with him. His mind was enveloped in such a fog of worry that he was fast losing his perspective and his capacity for decisive action, just when he needed them most. In the darkest hour of his discouragement, he happened to make his way into a large publishing house to telephone. As he stood waiting his eye was caught by this quotation, which was hung beside the telephone desk: "When you get into a tight

place and everything goes against you, until it seems you cannot hold on one minute longer, never give up. That is just the place and time the tide will turn." He read the words a second time, and as the meaning of them forced its way into his preoccupied consciousness, his depression vanished as if a spell had been broken. "I believe that's so," he exclaimed, "I believe that's so." He squared his drooping shoulders, threw back his head, and marched out with such an access of courage and determination, that he won his way against circumstances, found the only possible method of saving his business, and weathered the panic successfully.

What had happened in that moment of enlightenment? Not one external circum-

stance had changed. As far as outside factors went the problem was as insoluble as ever, the outlook as hopeless. The man merely stopped worrying. But the change in his mental attitude meant success instead of failure.

Worrying is one of the most futile possible ways of spending nerve force; it yields us nothing in return for our expenditure except weakness and impaired efficiency. A clever magazine writer puts it well in the words, "Worry is discounting possible future sorrows so that the individual may have present misery. Worry is the father of insomnia. Worry is the traitor in our camp that dampens our power, weakens our aim. Under the guise of helping us to bear the present and to be ready for the future, worry multiplies enemies within our own mind to sap our strength."

Worry is not to be confounded with forethought, which is the general of our mental forces. Forethought borrows wisdom from past failures and success, with which to lay plans for the future. True, it considers obstacles and difficulties, as a good general should, but only as hindrances, which may be overcome. Forethought progresses; worry, like a squirrel in a revolving wheel, is always at the same point. Not one of us wholly escapes the temptation to worry, but just so far as we succumb do we hinder our best interests. Sometimes we yield to worry because we do not recognize it and labor under the mistaken impression that our mental progress is fruitful thought when it is only worry. The test is simple. Efficient thinking, whether it deals with events past, present, or to come, moves on from point to point, reaches conclusions, makes plans, accomplishes something. Worry, on the other hand, might be defined as thought plus apprehension, moving always in a circle.

Worry has no defenders. On the physical side it impairs appetite, disturbs sleep, spoils digestion, predisposes to disease; on the mental side it causes irritation, warps the character, weakens the will, and poisons all pleasure. "The one absolute negation of happiness," Dr. Saleeby says, "is worry or discontent." But admitting all the charges against worry, how is it to be met and overcome? The remedy depends on

the cause, but it usually consists of some application of the great law of substitution. The state of worrying, like other emotional states, is not directly dependent upon the will; that is, you cannot expect to stop worrying merely by saying, "I will not worry," any more than you can expect a magic lantern not to throw a certain picture on the screen as long as the picture is in the holder. Something must be substituted for the worry. The worried man in the panic overcame his anxiety by putting in its place the advice given in the apt quotation. But worry may be met consciously in the same way. The theory is so simple that it should seem needless to dwell upon it, if I had not found so many people, even those highly educated, quite unable to apply this method to their own cases.

For those who experience difficulty in starting themselves on the right road, some detailed instructions for applying the method will be of service. Worry had brought one young man to such a pitch of nervousness that it seemed probable that he would have to give up his work. The neurological diagnosis showed that he was a typical case of mental and spiritual treatment. He was physically sound, but pale and thin, and showing in his face the anxious lines that result from being constantly haunted by fear. It was found that his worry expressed itself particularly in two ways—in concern about sleeplessness, and in concern about his spiritual condition. Sympathetic questioning brought out the facts of the case. His work kept him in a basement all day. He spent his noon hour studying the Bible. He rode home in a crowded street car, ate his dinner, began to study his Bible immediately afterward, studied it until bed-time, went to bed, and instead of falling to sleep spent several hours in wondering whether he had been zealous enough in his religious observances and whether his wakefulness would unfit him for work the next day. The first requisite was to change the channel of his religious activity; to show him that living a well balanced, useful life was as much a part of his religion as reading his bible, and that what God asked of him was to do each thing he had to do as well as he could, without concern for the result. With the

instruction that the laws of physical hygiene are as much God's laws as any others, he was told to spend his noon hour out of doors, to walk home at night, to study his Bible half an hour, to spend the rest of his evening in wholesome recreation, to take short walks before retiring, and then after a short prayer to trust himself to sleep as a child might to its mother's arms.

These directions he carried out faithfully. Week by week, we watched him grow better. He soon slept naturally, his color returned, his eyes grew bright and steady, he gained in weight, the anxious lines disappeared. By the end of the winter he was sturdy, learning more in his half hour of Bible study than he had learned in several hours, formerly, and showing more of the real Christian spirit in all his activities than he had shown in his whole life before.

Auto-suggestion is an excellent way of bringing this principle of substitution into play. It is easy for the mind to form the worrying habit, to develop grooves of worry into which thought slips unconsciously. In forming new paths of thought auto-suggestion is definitely useful. "Auto-suggestion must be," Dr. McComb says, in "Religion and Medicine," "persistent and systematic." This it is well to remember in any formal attempt to use such a method of self-help. Although auto-suggestion can be used at any time, the best time is when body and mind are relaxed, as Dr. McComb points out. Auto-suggestion made just before retiring, or on waking in the morning, when the conscious part of our mind is inactive and the way to the subconscious part is clearer, or at some hour during the day when a few minutes' rest can be taken in an easy chair or on the bed, seems to be particularly effective.

It is not the great worries that trouble us most, but the little nagging, persistent worries of every-day life. To this sort women are particularly subject. As it is in the attitude toward these that a stand for happier living must be taken, I will illustrate one way of meeting them, by quoting in substance the advice given to a wife and mother who had to face the typical homely problems that try many other wives and mothers. She was nervous and tired; the bad temper of the maid troubled her; her

husband's business was dull, and she felt that they must deny the children some of the privileges they wanted them to have. She realized the folly of worrying, but did not know how to stop it. She hesitated to ask for help because she felt that her troubles were so trivial, not realizing that life itself is a succession of trivialities. This was the advice given her:

"The old Quaker said, you know, 'Two things thee must not worry about—the things thee can help and the things thee cannot help.' It is a very safe rule to follow. Remember that worry comes from an old word meaning 'to strangle.' Every time you yield to worry, you strangle your efficiency. A cross servant and a family at sixes and sevens cannot be ignored. But when you hold your mind quiet and unworried, see how much more quickly you can bring order out of chaos. Wait, if you possibly can, until the maid is over her temper before you correct her, but don't spend the intervening time in dreading the interview. Although she seems such a bugbear you will find her very much of a barometer, and if you are calm yourself, the chances are ten to one you can make her see your point without friction.

"As to your husband's business troubles, and the outlook for the future, I know how difficult these seem to you, but the reasons for not worrying are all the greater. If harder times do come, and you have to deny the children what you want to give them, remember this for your comfort—the lessons you can teach them from just these hardships will mean more than anything money could buy. Show them by your example how to meet cheerfully and trustfully whatever comes. 'Our times are in His hand.' We need all the difficulties of our past experience to win the blessing of today. If you teach your children how to be masters of circumstances, they can grasp the great opportunity when it comes.

"Your husband's happiness, too, depends on your not worrying. Mental depression is bad for business. If he sees you cheerful and untroubled, he will catch your spirit by reflection and have clearer judgment for his work and a surer instinct in guiding his business through this critical time.

"A few practical hints will help you, as they have helped many others, to drop a

worry when it gets insistent. First, face the cause of your worry fairly and squarely. Decide what you can do about it, do that, and then forget the trouble. Whether you can do anything or not, read the first verse of the twenty-seventh Psalm, then say to yourself: "I am equal to the occasion. My judgment will be better if I do not worry. I will not worry. I will be calm and quiet and still in my thoughts, whatever happens." Go out-of-doors for a few minutes, or open the window and take several deep breaths, or read a few sentences in a good book, or do something else that will break the current of your thoughts. Whenever that worry crops up in your mind during that day, put it down instantly, and think of the pleasantest thing that ever happened to you. Repeat your formula as an auto-suggestion and end with the verse from the Psalms. Try this little exercise with any worry that comes up. If it seems to you childish, remember that it is based on a profound psychological law. We have trained our brains into worrying habits through long months and years, and it often takes just such patient, systematic practice to bring them back to the normal optimistic way of looking at things.—*From Health and Happiness*—See Books and Periodical Department.



A Practical Science.

The science of chemistry, also of medicine, of agriculture, of government are universally conceded to be practical sciences, because to the average intelligence they bear directly upon the problems of human existence.

Astronomy may be deemed to be a science devoted to a subject remote from the requirements of physical life.

It treats of the magnitude, weight, distances, composition, motions, etc., of the heavenly bodies, based upon observations made with elaborately constructed instruments.

Astronomy is a purely objective science, associated only with the forms or bodies.

There is, however, a science so comprehensive and practical that it embraces

all phases of life and bears directly upon its every detail of expression; a science so accurate and absolute in its mathematical calculations that it points, as does a hand on the dial of a clock, to each individual adaptation, to each mental and physical characteristic, to changes, to dangers, accidents, marriages, birth of children, sickness, health and success.

It indicates, with precision, the rising of the tide which will bear the individual to success, and when to launch his barque upon it, or of futile attempts at unpropitious times. Just as there are proper times for seed sowing, that a harvest may be reaped, and experience prompts action in harmony with them, so it is practical for humanity to sow its seeds of endeavor under helpful influences instead of in the unresponsive season which tends to failure.

Is it not the part of rational consideration to determine the safest, most direct route by which to take a contemplated journey?

To avoid accidents, discomforts, digressions and delays?

So is it reasonable to determine these essentials, so far as it is possible to do, in the more important voyage of life.

The science of planetary influence affords accurate information upon these important subjects. Misdirected energy is not necessary, for the stars indicate with unflinching accuracy what are the lines of best adaptation. Tendencies to physical disabilities are pointed out to be fortified against, and so on through all of life's problems this great science will guide man's movements into paths of the least resistance and into vibrations that tend to uplift and enrich his existence.



Herschel's Memory.

Until he had become a very old man Sir John Herschel retained the strength of intellect and freshness of memory which enabled him to accomplish his great scientific work. Sir Henry E. Roscoe in his autobiography records an instance when Herschel was seventy-four years old.

One evening in 1866 I happened to meet him. He mentioned as an interesting piece of news that a star recently discovered had

suddenly burst out into first or second magnitude.

"Do you know," said Herschel, "that when I was at the Cape I observed a precisely similar phenomenon?"

He considered a moment, and added, "Yes, it was in the year 1835." Again he paused but a moment and concluded, "On August the 16th, at 1 o'clock in the morning."

The Dawn of a New Era

By HENRY CLAY HODGES

The old order is giving place to the new. The religious toleration accorded the Jew, Mohammedan, Greek, agnostic, atheist and Christian, proclaims the expanding consciousness of mankind generally; and the minor realization that truth wears many raiments, and speaks in many tongues, so that every individual may hear its voice, and honor the principle by service. If we turn our attention toward the subject of occultism today, such as hypnotism, telepathy, psychometry, clair-audience and clairvoyance, and consider the unfoldment of these truths which has taken place during the last few years, we may dimly realize their great possibilities during the next twenty-five years; this is already foreshadowed in the present humanity. These higher, finer faculties and more transcendental powers that are today being manifested by a great number of humanity, and which tend to reveal and demonstrate the presence of what some modern students term a sixth sense, as a developing faculty of consciousness; or, as we may better express it, powers that belong to a higher plane of existence, much finer than the physical, are beginning to dawn in upon those souls who have reached a point in evolution where these higher faculties can manifest. This spiritual vibration is controlled by planetary influences mundane, and natal. The word astrology has often been associated with superstition, and modern exponents of material science cry humbug, and term this an exploded science. But to the unbiased mind astrology is the science of the hidden and subtle forces of nature, and of the laws that govern them.

To the ignorant and superstitious, facts occurring under these laws seem to be most miraculous, simply because they surpass their understanding; therefore the astrologer, the chemist, the electrician and the true scientist of today, are magicians to the ignorant and uneducated masses who have not yet unfolded far enough along the lines of self-developed consciousness to realize much outside their own material wants and necessities. Astrology, the planetary influences, the divine law guiding this earth and its millions of inhabitants, is indeed a science of life, and has a direct bearing upon all national events, the many vexed problems that have been in agitation during the past century, aye, even the thoughts of mankind; and we shall surely witness, as the Sun progresses through Aquarius, the house of Urania the Mystic, and the sign of the man, the mental powers of the race becoming mightier and the psychic gifts latent within him unfolding. We have learned to consider Urania as the higher Mercury, and Man once liberated from his appetites and passions is then free from the trammels of matter on the physical plane, and by the ever increasing potency of involution or the divine life unfolded, does man absorb more and more of that divine consciousness. Many do not realize how character is destiny. For they do not comprehend that all the colors in their atmosphere are created by certain rates of vibration, and that as the vibration changes, the color changes, and as the character changes the destiny changes. The old fetters fall off and the old environments pass away and are left behind. As the great

lessons of life are learned and the soul grows wise by experience, he begins to control the rate of his vibration, having developed a self-consciousness, and is enabled to hold to any given thought and its natural vibration for a greater length of time. He is realizing the plane and environment of his own selfhood, and becoming the creator and controller of his own destiny, by exerting within his past limitations, his present freedom of choice, drawing more closely to the God within his higher self, the logos of the soul. In the esoteric study of this divine science, we may realize the existence of small cycles, which mark the changes in the rate of vibrations in the life of the individual, a new cycle occurring with each new rate of vibration, and changes that are also produced from the Lunar progressions through the twelve Zodiacal signs, and these will be found to bring opportunities into the life, while as the Sun progresses and its influence is changed, the individuality is effected, the consciousness is changed and becomes more awakened, and the progression of the planets show in a measure the scope of activity that lies before the native. Thus we can realize that latent capacities lying dormant in the atmosphere of the individual are developed and brought into fruition, by responding to the touch of the changed vibratory action, due to the progression of the planets in the chart of birth.



The Meaning of Life.

Mrs. Ida Lyon, Houston, Minn.

Life holds for each some different meaning. Out of its great storehouse of treasures, each strives to secure that which, for him, means happiness. Many early give up the struggle to secure more than they find necessary to a mere existence and never penetrate far into the mysterious labyrinths of this wonderful storehouse.

Others waste their energies in accumulating a variety of tawdry trappings which in no way represent happiness, but whose dizzily glittering obtrusiveness blinds them to the less glaring things of real worth.

Some have access to secret chambers,

where power and riches wait for him who holds the key. Some are borne down and perish miserably in a senseless struggle to secure some coveted object which is not worth the effort. Others die in the attempt to gain something of inestimable value, but their efforts attract the attention of others to that which they are striving for, and where they failed their followers succeed. These men have not labored in vain, for though they never lived to drag from their hiding-places hidden treasures, they knew of their existence and gave them to the world.

So, often we are "laying up treasures" not for ourselves but for those who come after us. If it were only ourselves we had to work for in the fragment of eternity which our lives represent, there would be little incentive to effort. We most fully live when we are most fully conscious that we are an everchanging expression of universal power—that we are necessary factors of this great universe; and can no more separate ourselves from it, than 2 can cease to become a factor of, any even number.

In working for posterity we are working for ourselves. In bringing forth hidden treasures to beautify and enrich the world, we are making earth a happier dwelling place for man, and we, as an indestructible element in nature, shall "reap as we have sown," and share with posterity the fruits of our efforts; for all are linked together by bonds which, though invisible, are strong as they are mysterious, and enduring as eternity.

O, the wonders of life's storehouse! What myriads of passages unexplored! What towers where mysterious doors remain unopened! What dungeons imprisoning dreadful secrets that were better never unearthed! What steep and forbidding stairways which the faint-hearted never climb, but which repay the faithful toiler who by slow degrees ascends them, by leading him to chambers filled with rarest treasures.

In very truth,

"Not half of the joys that await them,
To mortals has ever been told."

It is a grand privilege to share in life's rich possessions; to receive the invitation,

"Knock and it shall be opened unto you."
 "Seek and ye shall find."

Why then, with all this wealth at our command, are we so ill supplied with the mental and material possessions which it is our right and privilege to claim? The answer is easily given. We do not know how to use the powers at our command, or knowing, do not apply the knowledge. The world is awakening to the reality of these hidden powers, but it is yet rubbing its eyes and wondering if it is not a dream after all.

We are slowly realizing that the material world is a visible expression of the mental world, in which we really live, and in which our greatest powers of achievement lie.

Like attracts like in this mental world. We cannot attract happiness by going about with downcast looks and aching hearts, hugging our griefs and dwelling upon them from a mistaken sense of duty.

On the contrary, if we look fate squarely and fearlessly in the face, and laugh at the frowning look she bends upon us, we shall have her laughing back at us, for a happy person radiates happiness which returns with interest. Do not forget that happiness will go a long way out of its road to steer clear of a dismal countenance. So if we would be happy we must simply *feel happy*, no matter how dismal the outlook. If we can say, with calm assurance, "It is well with my soul," and hold persistently to that feeling, troubles will vanish before it as before an incantation.

It is folly to think that the happiness of our lives has passed, and to linger regretfully in the flowery byways of the past. If we look ahead with hopeful hearts, we shall find, as we progress, undreamed of joys and marvelous manifestations of a power which ever leads the willing followers into paths where new delights await him. One should never grow too old to have friends to love, and to keep in touch with the world in which he lives.

While our consciousness is expanding into a wider comprehension of the hidden powers of the universe, we are not getting away from materialism. We are taking materialism with us into this realm of subtle power; for there is nothing more mys-

terious than the material part of the universe—itself a manifestation of active energy of inconceivable power.

Our soul powers are no more mysterious and awe inspiring than are our bodies, the instruments upon which they act,

"As when on harp aeolian, Zephyr plays."

Life offers us grand opportunities in giving us these psychical and physical powers, though most of us are in the position of the boy who drew the elephant in the lottery, and don't know what to do with them. But as we learned to walk by walking, in spite of bumps and tumbles, so we learn to live by living, and are, by slow degrees, mastering the art of using the powers in our possession; and there is no art more fascinating or more worthy of cultivation.

"The proper study of mankind is man." But when man begins to study himself, lo! he finds that he must reach out far beyond what he had considered himself; that he is not merely a soul and body bound together for a time, but, I beg to repeat, an ever-changing expression of universal power.

With what pleasure do we turn then, from the gloom of annihilation, materialism and agnosticism to the cheering faith of the Church, weak and unsatisfactory as that faith is, and the knowledge which promises to be added to it of a future life, as afforded by the psychical research investigations now going on.

No matter what the moral, physical, intellectual or financial condition of the individual may be, it is not necessarily a pessimistic expression to say that this life is not absolutely and entirely satisfactory to any intelligent human being; and it is this hope, this desire, this longing for something better, we know not what, which is strongly and rationally suggestive that this brief existence is incomplete and is only intended as a round in the ladder of progressive ascent; as a part of a stupendous whole in the divine plan; as a stage in the evolution of man. The late Professor John Fiske most forcibly and elegantly expresses this thought: "Precisely as in the most embryonic condition the prefigured wing of the bird or fin of the fish infallibly indicates the element necessary to its life, so

the whole analogy of evolution bears us on with irresistible momentum to the conclusion that the religious nature and cravings of mankind are correlated with an unseen world."

—H. V. Sweringen, M. A., M. D.

It has seemed to Mr. Hodges' associates on the staff of *The Stellar Ray*, that the following extract from a work just issued, entitled "*The Book of Detroiters*" (Biographical sketches of leading living men in the city), would tend to more nearly connect the Editor and his readers by acquainting them with a brief outline of his active life. They will note that he is neither a dreamer nor a fanatic, but that he is a common-sense, practical business man, who has and is facing the conflicts of life, wearing the armor of absolute confidence in supreme wisdom as manifested in universal laws.

HODGES, Henry Clay, real estate owner, manufacturer, editor, and publisher; born, South Hero, Grand Isle County, Vt., son of Nathaniel (who was in the service in the war of 1812, and grandson of Ezekiel Hodges, revolutionary soldier under General Van Rensselaer), and Clarissa (Phelps) Hodges.

He was educated in the public schools of Vermont, spent a portion of his early manhood in teaching. Became a resident of Detroit, in April, 1863; engaged with his brother Charles C. in business, under firm name of Hodges Bros. Became general agents for the Connecticut Mutual Life Insurance Co. for states of Iowa, Wisconsin, Michigan and Minnesota; in 1868 they sold their interests in the state of Iowa and Minnesota to the company; in 1869 the province of Ontario was added to their agency, and was continued until the fall of 1906. In 1872 he became interested in the Wyandotte Rolling Mill Co., was its vice-president and managing director and on the death of Capt. E. B. Ward became president. Organized, with Capt. Ward and others, the Detroit Arizona Copper Mining Co.; was vice-president and succeeded Capt. Ward as president (these mines have since become

among the largest copper producing mines in the country, and are now said to be owned by Phelps, Dodge & Co.). In 1882, organized with brother Charles C. the Detroit Radiator Co. (now the American Radiator Co.), bought in 1872, with brother, a tract of land known as the Woodbridge farm, and laid out Lincoln and Trumbull avenues (now one of the most beautiful sections of Detroit); was the first one who instituted building restrictions in the city requiring each purchaser to build of brick not less than two stories in height, to stand a uniform distance from the curb. Attended the convention that nominated Lincoln, May, 1860; went to convention a strong Seward man, and believed the convention had made a mistake when the nomination of Lincoln was declared, but found he was mistaken, and has since realized that Abraham Lincoln was the only man who could have saved this country. Organized in 1879, with brother, C. C., the Detroit Lubricator Co., now one of the largest industries of its kind in the world; was president until 1906, and is now chairman of the board; half owner of Hodges building, and has many other realty interests; owns and occupies residence No. 839 Jefferson avenue. Is just completing a store and office building in an important business center of Detroit and has named it "*The Vermont*," in honor of his native state. Compiler and publisher of the "*Science and Key of Life*" (six vols.); editor, proprietor and publisher of the "*Stellar Ray*," a monthly magazine devoted to scientific and liberal thought propaganda.

For many years Mr. Hodges has felt the necessity of a broader and more rational expression of religious thought. Early in the Fall of 1903 he secured a charter and with others organized *The Church of The New Thought* in Detroit and was its first president. This church has made rapid growth under the auspices of Mrs. Margaret Le Grange, its talented pastor; owns its church edifice, centrally located, has an interested influential following and is rapidly increasing its influence for good.

A Council of Churches.

The most significant and impressive event in the church life of America this year will come in the last month of the year. From the 2nd to the 8th of Decem-

ler there will be in session at Philadelphia the first federal council of the Evangelical Protestant denominations of the United States—the first official interdenominational assemblage of American churches, and their first formal attempt to demonstrate, as the “plan of federation” phrases it, their “essential oneness in Jesus Christ as their divine Lord and Savior.” The thirty denominations that participated in the preliminary conference on federation in New York City in November, 1905, have all officially approved the proposition there outlined and have elected their respective quotas of delegates to the forthcoming meeting. Each body affiliating is entitled to a fundamental representation of four delegates, and after that to one additional delegate for every 50,000 of communicant membership. It appears that the Christian Endeavor society and the Salvation Army are to become permanent organizations of the church. Many feel they have lost something of the enthusiasm which both showed in their first remarkable successes.

But what then? Simply that something newer and greater and more forceful and more Christlike must be devised to take their place. Those acquainted with the history of invention tell us that not one of the machines which took gold medals at the first world's fair was in use fifty years later. Yet industry had advanced with marvelous strides and the output of shop and factory was far greater than before. Men of middle life today smile when they talk together of the methods of office work that prevailed forty and fifty years ago. All methods have been revolutionized and improved. And all live men are looking for more revolution and greater improvement to come.

What we need is not to follow blindly precedents which at best are often much more ancient than our own generation. It is worse than foolish, it is wicked, to talk about the life of religion being bound up with any policy or method or organization. Methods and forms are useful, but when they cease to work they ought to be replaced by others better adapted to the service of the day. The flintlock musket won the revolution for us, but it did not pacify the Philippines. The old wood-burning

engine was good for thirty miles an hour with six or seven short cars on a dead level track, but it never climbed the Rockies with ten Pullmans behind it.

Conservatism in method and custom is born of reverence, but it ought not to be permitted to kill efficiency. A church will die of monotony quicker than it will of change, and the wise householder is, as our Master said, one who knows how to bring into use and service the new as well as the old.

* * *

Blessings in Disguise.

By Henry Clay Hodges.

The remark is often made that one has a good or bad horoscope, good and bad directions. Now let us consider what is meant by these expressions, and from what standpoint the natal chart is being considered at the time, whether from the external or personal plane (the world's standard), or from the esoteric or individual side, in which the life of the ego, seeking its experience through its personality, is depicted in its natal chart.

Let us take a typical case to illustrate practically what is meant by the foregoing statement. For instance, we find Saturn posited in the second house, afflicting the ruler of the nativity. This, we say, is a bad aspect for money or possessions. We would say that the native will never be opulent, there will be difficulty in gaining financial success, labor to acquire position in life. All this is true, and measured by external reasoning alone it is very unfavorable; but let us investigate the subject more closely and see what this denial of finance means. The earnest, sincere student of life to whom sorrows, joys and opportunities mean more than worldly aggrandizement, will note that Saturn, afflicted in the house of intellect, means a slow mind, limited mental capacity, and realizes that this very absence of means, if a punishment on the earth plane, is yet a blessing in disguise; because, considered from the higher vantage ground, this very lack of wealth, this very struggle for income, will develop intellectual capacity, growth of mind by thought and experience, the mind thus evolving more rapidly. In this case luxury and wealth would cause

stagnation, for there would be no incentive from without to stir the mind to action from within. Then a so-called evil is from the inner standpoint a quickener of evolution, growth on exercise being a law of nature. For the nature of evolution is the unfolding of the possibilities from within, quickened by opportunities from without; and to the student who seeks the secret of nature, who has realized to some extent what the Delphic oracle meant by "Man, know thyself," the horoscope is a means of self-knowledge; but he looks at the inner significance of the figure, as well as the external expression, and tries to fathom the condition of the life that is working within the form, rather than what he can personally gain by his figure of birth. The question he asks is not so much, "Have I a good Horoscope for wealth, position, marriage, fame?" etc., but "Have I a good Horoscope as far as character and mind and morality are concerned?" For he knows that character is destiny, and the science of astrology proves in a very literal and practical sense the teachings of old "Seek ye first the kingdom of heaven, and all things will be added unto you." If the moral character is flawless, it will be felt in the world of men. Responsibility and, as a necessity, corollary position will be attained, if the quality of love in the natal chart is untinted with Saturnine selfishness or martial passion; then by that attractive force within, friends will come to give aid, and benefits will follow. So will become powerful, selfish desire not limiting its force. Then this ability to lead and direct is recognized, and leadership and authority is yours by birthright, and opportunity comes.

We must realize that we are all gods in the making, and that each natal chart is an unfolding of the past, and today we are making by our thoughts our future condition, and when humanity awakens to the fact that self is conditioned by self, and that they are the makers of their own destiny, evolution will make rapid strides forward. Then, as an aid to self-knowledge, a man will look at his horoscope, and scan with an unerring eye his weaknesses, deficiencies and disabilities, and take himself in hand.

Supernormal Faculties of the Human Mind.

By Henry Clay Hodges.

It has been demonstrated that in different sections of the human brain are the dynamos of the power of locomotion, of speech and memory, that if these portions of the brain become injured or are removed, their respective faculties are correspondingly affected.

Furthermore, there are miriads of brain cells that are not in use. Neither food scientists nor physiculturists have devised any system of nourishment or exercise which will arouse these dormant cells, nor is it generally known what powers lie enfolded within them.

Advanced psycho-physiologists, however, do know this fact, viz.: When the blood is thoroughly oxygenized through proper respiration and magnetized by certain thought currents, so-called supernormal faculties gradually develop and to a marvelous degree.

It is known that rhythmic breathing accompanied by constructive thought movements will awaken forces heretofore not known to exist within the human organism, or the practice will cause the normal faculties to become permeated with psychic power. For example, there will appear what we will call the faculty of Health. The student may not be able to define how it is, but his health will improve. He will not give the matter much thought, but he will seem to have the instinct of health-building and health preservation and will become cheerful and courageous. Gradually, too, will appear what may be termed the "nack" to succeed. The judgment improves; what was once drudgery or difficult to perform is easily and pleasantly accomplished; things "move his way." He cannot explain how it is, but where "once he was blind now he sees," opportunities opening around him.

With this expansion of power comes gentleness and patience, a toleration of error and weakness in others, together with a mellowing of all former virulent thoughts and the beautiful harmonizing faculty of brotherly love evolves, imbuing the mind with a wisdom that attracts his fellows to

him for council. He will not know how it is so, but his advice will be sought, the world will have need of him, and through his activities he will grow masterful and yet be gentle and helpful.

Someone asks, "Do you mean to say that all of this may result from the practice of rhythmic breathing and certain thought movements? I know those who are healthy, successful and kind who do not and have not used such methods."

We have not stated that so must all higher life be unfolded, but that the practice has been the means of awakening the higher faculties whenever the desire has been earnest, the mind open, the purpose sincere and the application faithful. Never known to fail any more than sunshine and dew fail in their part in the unfolding of the rose.

Try for yourself, doubtful reader, but first disabuse your mind of all scoffing prejudice, relax the tension of distrust, and breathe the deep several times each day, saying mentally I am breathing Godlike health. Then vary the thought movement to Godlike wisdom, then to Godlike power. According to your faith shall you receive, but your faith will grow and increase of supply will follow.

* * *

All the great agents of nature—attraction, heat, and the principles of life are refined, spiritual, invisible, acting gently, silently, imperceptibly; and yet brute matter feels their power and is transformed by them into surpassing beauty.

—W. E. Channing.

To a Palomar Mountain Swift

Written by SHELDON CLARK, Sawtelle, Cal.,
for The Stellar Ray

Exchange of compliments there be
'Twixt Palomar and the Western sea;
The bay looks up to the mountain's crest,
The mountain looks down on her peaceful breast,

While Sol the enchantment holds!

In this brief retreat, from human strife,
I find, awaiting me, my Life,—
My other Self, that feels the zest
Of Nature's things,—that are the best
Society we ever know.

So, let them pass, who think they're gay;
We know each other, as well as they;—
Tho' first, your boldness gave me fright,
Your brown eyelets, shining bright,

That calmly meet my own,
(Like forgotten friend of human kind),
Appealing more to heart than mind,—
I withhold my hand, and quickly find
A Comrade in a Swift!

An athlete thou, that none surpass,
On twig, or tree, or in the grass;
'Tis seldom that the cat can pass

Or catch you for her prey.
Idle boasting is not your way,—
A darting shadow all the day,—

First here, then there, with naught to say
About your neighbors.

Oft, reclining in my seat,
I watch you play about my feet,
And smile to see how sure and neat
You get your living!

The air supplying life to thee,
Is also wafted unto me;
My heart, with gladness, now can see,
You are my little brother!

Your coat has many colors: seen
In Spring, like opening foliage green;
Brown, when the summer days have been;

And all the year a sheen,
Metallic bright, a purple vest
You gaily wear upon your breast,—
Robe for a king!—but humbly rest
With catching flies!

Could I, like thee, possess the power
To melt into the scene and hour,
Where Truth and Beauty builds their
bower

And shrine of awakened souls, —
I'd teach the world to tune its heart,
To chord with Universal Art,
And from the *motif* ne'er depart,—
A Harmony Divine!

The Discovery of the Soul

By FLOYD B. WILSON

This recent work, by Mr. Floyd B. Wilson, is so replete with interest and truth that we cannot refrain from giving our readers an occasional glimpse between its pages. In a chapter entitled "Life In Its Fullness," these paragraphs occur, tracing the unfolding of human consciousness, or the discovery of the soul. The book abounds in practical suggestions and methods that tend to aid individual research into this great subject.

"With the dawn of self-consciousness came man's first faint dream of God, recognizing in that God an energy beyond, to which in some way he was related or bound and from which he could draw power. Little by little did the realization of this great truth bring to his mental vision a future so bright and glorious that he felt the separation of his spiritual self from the physical body was necessary in order that he might enter into that promised land where all was love and light and joy. Little by little as consciousness grew, a wider and wider world appeared, and then multiplied worlds and a new universe. In this new universe the great centre was good or Omnipotent Energy, but there was another centre, and that centre was himself. As this truth dawned upon Man's intelligence there came to consciousness vibrations from that mighty Energy over all, awakening him to his birth-right, and teaching him through these vibrations of power the oneness of life, and that he himself was, as far as his operations in the great system or systems were concerned, the centre of a universe of power, and that his thought could not compass more of happiness and love than was obtainable here in this world of matter and spirit.

Then from that mighty source of true inspiration man drew to himself a greater selfhood, and then felt the touch of unseen hands and saw spirit guides, at times one with the central force of the universe, and through them came messages, rather than

from vibrations through the ethers. Sometimes these guides even used and directed his hand to write thoughts which thrilled him until he cried, "How did I come to write that?" He sought the silence and the worlds of delight opened to him. Then was man made to comprehend how that Newman himself must have waited in a like silence before he could write these beautiful words thousands sing today, grasping only a fragment of what Newman must have felt when he wrote them:

"Lead kindly light, amid the encircling gloom,

Lead thou me on.

The night is dark, and I am far from home;

Lead thou me on.

Keep thou my feet; I do not ask to see

The distant scene; one step's enough for me.

Lead thou me on."

This, I AM consciousness, is more than an intellectual conception or belief in any promise of immortality. It stands on a higher mental plane than ordinary consciousness or intellect. It is an absolute consciousness, knowing that one does not possess, but that one is a soul. Then following the awakening to the fact that there is no death, that there can be no death, and that which we call death is but the parting of the soul in the pneumatical or ethereal body from the material body that it may grasp new experiences, returning to this earth it may be again and again, always gaining from experience whether clothed in a material body or not, always reaching upward, upward to the Absolute, there comes an awareness that one is an immortal, a link in the endless, unbroken chain of eternal life.

That man may develop to the highest in his life here, in this age of intelligence, it is necessary that he first recognize himself not only a duality of mind, but a complexity; and then commence the great work

of stepping from one plane to the other till he has reached the height he would. On each plane it may be said there are many mansions, and natural inclination will attract one to a certain mansion while another seeks a different one; and yet, after all, it is to be observed that though the mansions differ, each embodies a mental attainment on the same grand plane of a newly discovered and uplifting consciousness.

Poets have over and over again caught glimpses of man's limitless possibilities. They themselves have been lifted upward and had visions; but the poet is not a logician and often not a student in psychology, although he presents and affirms some of its grandest truths. Oliver Wendell Holmes recognized no limit to human growth, but a continued unfolding of consciousness till one reaches that exalted plane where individuality merges itself into the Universal:

"Build thee more stately mansions, O, my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

* * * * Tennyson often went into the silence, and he claimed one of his methods of bringing to himself spiritual illumination was by repeating silently his first name over and over, and meditating on his real identity as he repeated it. It has been said he claimed that during those sittings he became perfectly aware of immortality and the reality of his possessing a living soul, independent of his body. Were I to criticize this expression, I would say that Tennyson could hardly have expressed it in that way, as what he did become aware of was the reality, not of his possessing a living soul, but of his being a living soul, and that his real ego was absolutely independent of his body.

These quotations from the poets and this illustration particularly from Tennyson, leads to the point where a few suggestions

may be made regarding methods of assisting growth, in order that one may learn of his spiritual being and acquaint his objective consciousness so with it that the real-self shall rise in its might, asserting its power to do and to accomplish. If the I AM spring from the spiritual plane, it is absolutely in power, and the selfhood is lifted to a new comprehension of life, broadening out to encompass all—one with Omnipotent Energy." * * *

* * *

The Joy of Life.

By Rev. Harvey G. Pearce.

Every individual has a conception of what constitutes the joy of life. The farmer, the blacksmith, the teacher, the doctor, the merchant, the mechanic, all interpret the joy of life in relation to their profession. There is keen joy in being successful, in having the consciousness that the work to which one has committed his energies has been well done, but this is not all there is to life. Life is something more than being a machine for the doing of things, something more than being exposed to heat and cold, darkness and light; something more than eating three square meals a day and sleeping well at night. Life that is not touched and toned by the Christ is robbed of its true grandeur and glory.

These materialities which we call jobs and professions are not the end, they are the means by which we are to realize the end. They are not incompatible with the spirituality of the Christ, but offer the splendid opportunity of building more stately mansions for the soul if the Christ is put into the creations of mind and hands and the dreams of heart. Sad is the condition of the man who sinks himself in the finite when he was made to appreciate and know the infinite.

The joy of life is not to be measured by the present tense. The future stares us in the face. What is to be the outcome of this practice, the result of this kind of reading, the culmination of all this doing? Grave doubt is written over those who revel in worldliness. A full cup of joy is anticipated, but when they have drained the cup they discover only emptiness, no soul satis-

faction. All theories which do not take into account Emmanuel must fail. Character is not a copied thing, but that which you really are.

* * *

The Selling of the Homestead.

By Gilbert Patten Brown.

In a quaint New England village,
They'd come from near and far;
Sturdy farmers from their village,
Some came in their auto car.

The hills were rich with golden corn,
The hay was ripe to mow;
All nature seemed in blushing morn,
To farmer Jim Barlow.

No cast was here upon the green,
The rich man and the poor;
Indeed, it was a striking scene,
At Barlow's, on the moor.

Two hundred years had wrought a change,
These halls where princes dined;
Now members of the local grange,
Vied with the rich, refined.

Tim's father had some debts to pay
(I'll make the story clear),
'Twas back when Tim at break of day
Signed, "Three Years Volunteer."

Yes, Tim Barlow was a soldier,
Had fought to save his land;
'Let's don't give him the cold shoulder,
'Cause he lost a leg and hand."

Here the rich man sought the treasures
Of antiquated woods;
While deacon Jones, in measures,
Denounced the sale of goods.

There were tables in sycamore,
And chairs of teakwood rare;
'Twas here, back fifty years or more,
Tim wooed a maiden fair.

At last the sad sale was started,
'Twas Timothy's old chair;
To good deacon Jones, who parted
With the price, I do declare.

There had come to that sad selling

Tim's comrades by the score;
And they filled that ancient dwelling
From attic to the door.

The sheriff took down the treasures,
All in his wrath and rage;
To and fro walked Tim in measures,
Like a lion in its cage.

Just then in came old Cy Powers,
To give the rich a dig;
"Molly, that bed will be ours,—
If I've got to sell my pig."

"This bedstead," all were listening,
"Where Washington once slept;"
Many a tear was glistening,
And deacon Jones, he wept.

"Three hundred dollars, mister,"
Rose on the country air;
The kind deacon eyed his sister,
"And 'sold' to you right there."

Merchants watched the pale-faced buyer,
The deacon paid the gold;
"There's one," said he, "that's up higher,"
And this is what he told:

"We were in Dixie together,
And in the midst of strife,
When Tim Barlow saved my father;
It but cost Tim his life."

"Hip, hip, hurrah!" cried Dan Gerrish,
"The bed goes back to Tim;
And it always will be cherished
By friends that worship him."

Among the buyers there that day
Was merchant Abram Blue;
Of New York City, by the way,
On Seventh Avenue.

Most dramatic was that moment,—
And when the day was o'er
The deacon had the money sent
To friend Tim, of the moor.

There is a dust that settles on the heart
as well as that which rests upon the hedge.
It is better to wear out than to rust out.—
Sir John Lubbock.

Service

By ROBERT P. DOWNES, LL.D., London, England

Through service we find *first*, the joy of a self-respecting conscience; *second*, the joy of a richer manhood; and *third*, the joy of a nobler influence.

Only through service can we ensure the blessedness of self-respect. In our outlook on the world we are confronted by so much of failure and defeat and sorrow amongst men, that we cannot live utterly to ourselves without a feeling of unrest and shame. We are compelled, if we would respect ourselves, to "look not only on our own things, but also on the things of others."

We cannot contemplate with indifference so much of human helplessness which needs assistance, and so much of human sorrow which calls for sympathy and help. It is essential to our peace that we should do something to make the world brighter and happier.

We naturally despise the man, however elevated his social position, who lives as if the world had been created for his special advantage, and who accepts, as his right, the ministry of all, while he himself ministers to none. We feel that he is a mere cumberer of the ground.

Not thus can any true man live, and preserve the priceless jewel of his own self-respect. He who has never denied himself of a single gratification for the sake of others; he who has never stooped to minister to one poor brother lying robbed and wounded by the wayside of life; he who has never sought to cover the shame of an erring sister, and to save her from the foul clutch of degradation and the bitter madness of despair; he who has refused to bear even a feather's weight of "the noble burden of the human race," is self-convicted, and is a stranger to the truest happiness which can visit and enrich a human soul.

In the matter of human misery and its relief, God has committed to us a portion of His functions. We are called to succor and to bless humanity in His name. We want, in the presence of the distress and

degradation around us, not only an individual, but a social conscience—a conscience which makes each man as happy or as miserable as society around him.

We want to see more angels of deliverance in our midst—more men and women who walk through life "with anxious, pitying eyes, as if they always listened to the sighs of a goaded world."

When people are sunk low down, sunk in masses, sunk through crushing poverty and the decay of the fair humanities within them, they cannot raise themselves. They need external saviours stooping down to raise them up. And to such service we are called by every tie which is sacred, and by every obligation which is endearing.

Again, only through service can we possess the joy which springs from enlarged sympathies and a richer manhood. Life is love, and love is life. If we would truly live, we must open our hearts, we must quicken our sympathies, we must throw out tendrils on every side, we must cherish each thought of loving-kindness which knocks at our heart's door for entrance. In this way we shall indefinitely enlarge our own poor and limited personality. Our individual consciousness will be enriched and multiplied by what it shares with others.

In Nature we do not find this Law. "Her every product," says one, "has its use, every particle its service, every form or fibre its task or its loveliness. But there she stops. Light emanates and is reflected; but neither sun nor star is brighter for shining. The rose is no sweeter for the fragrance with which it perfumes the morning. The stream is no fuller for its liquid gift, its cup of cold water to the meadows.

But the moment we ascend to man, the noble Law steps forth which ordains that we cannot bless others without becoming ourselves blessed. Here light is made more lustrous by scattering its beams—none growing wiser so fast as they that teach,

every intellectual perception sharpened by imparting knowledge, every will fortified by effort, every heart made better by beneficence.

They that *do* the most *are* the most. The quantity of being is ever multiplied by the uncalculating generosity of its bestowment. That manhood or womanhood is the richest which spends most for some unpaying interest of humanity. Thus we are debtors to those whom we have succoured. The benefit has been mutual. Taking from us earthly and temporal things, they have given back heavenly and eternal things.

Every poor child, really in want or ignorant, that ever stretched out a hand to us for help, has been a part of God's discipline with us. Before God we can never be again as if that slender, supplicating arm had not once been lifted in our path.

We have all noticed how persons who spend much time in helping others have their moral eyesight purified, and even their intellect brightened. Their whole nature grows firm and calm.

Yet further, we possess through Service the joy of a nobler influence. We escape the infamy of those who die and are not missed. We shoulder with Jesus Christ in lifting our fallen world from the gates of death. We contribute to that stream of kindly deeds and generous sacrifices which sweetens and fertilizes the world. No kind word or loving deed ever perishes.

That which we have been able to accomplish may be little, but by that little the whole world is richer. We have made life a little more bearable to some who were well-nigh tired of it. We have encouraged some in their efforts after good. We have contributed something to the music of the earth. We have created a melody which is undying.

Though we shall cease to sing it, others will take it up, and scatter gladness with it. And we shall go forth more bravely when death calls us, for we shall not have lived in vain.

Were You Born in the Sign Sagittarius?

The Sign Sagittarius governs those who are born from November 21st to December 21st.

Here we have people of fine build, kindly disposition, good mental qualities, qualified to fulfill the duties of life. They possess generous, judicial, impartial natures, are naturally religious and sincere, intuitive, mystical, original in their work; restless in mind and body, enthusiastic; will follow more than one occupation or pursuit at a time. This position is good for health and the birth of sons, traveling, voyaging and changing of residence. It strengthens intuition and may exist with genius.

They are fond of out-of-door life and sports, but notwithstanding this, are usually nervous people, some of them having become possessed of a nervous dread of water, etc., that compels them to keep away from sports that they might desire to follow. This occurs only, however, when Mars and Jupiter are badly aspected. Natives of Sagittarius are fond of speculation. They are subject to poor circulation, kidney and liver trouble. They possess the fine mental qualities and executive ability of Aries and the sympathetic nature of Leo.

Doctor Hale and the Apostle Paul.

The Rev. Dr. E. E. Hale once took part with an Episcopal minister in a burial service. The reading of the lesson on the resurrection from the fifteenth chapter to the Corinthians was assigned to him. The

congregation were somewhat surprised at hearing him interpolate several times the expression, "Paul says." The reverend doctor has beliefs of his own beyond the teachings of the Apostle Paul, it was perceived.

I built a chimney for a comrade old,
I did the service not for hope of hire,
And then I traveled on in winter's cold:
Yet all day I glowed before the fire.

—Edwin Markham.

* * *

Don't Worry.

Don't worry if you cannot have
The world as you desire;
But try to make the best of life
And happiness inspire.
A cheerful smile and sweet content
Add sunshine unto life,
And have the greatest power to
Dispel its care and strife.

'Tis smiles that drive away life's gloom,
And not sad worriment,
So let our lives in happiness,
Not discontent, be spent;
Look up to God to find His light
To brighten every day,
And when the world seems to abuse,
Just look another way,

And find the sunshine on beyond
The clouds that intervene,
Until the darkness passes by
And you the light have seen;
Don't worry, for to every cloud
A silver lining shines,
And with the sorrows of the soul
God's solace e'er combines.

—Martha Shepard Lippincott.

We live at too high tension. We have too many excitements. We worry too much. We strive for riches, fame, pleasure at the expense of virtue, friendship and the culture of the higher life. One of the evils of today is the improper balancing of our efforts. The higher interests and the great moral issues are given the fag ends of our energy and time. Some of these nervous diseases are to be cured by medical treatment and some of them are to be reached by a new interest in the concerns of the higher life.

A German writer says that the increase in nervous diseases in Germany is due to the increased indifference to the concerns of religion—for the equalizing of the forces

of our being we need to think of spiritual values. Creeds are dead, but religion is alive. Man is born and man dies. He faces questions of honor and justice. His best efficiency is when he has moral stamina and full self control. One of the practical problems before men of today is the mastery of the lower self by the higher self. The really creative souls are those who when given a choice take the better way.

The demand of today is the man who is self controlled, fair minded, and seeking the good of the masses—the man who stands on his own feet and does not need to ask another what is right.

Dr. Lee McColester.

* * *

About Strawberries.

Henry Jerolaman, of New Jersey, is known as the Strawberry King of the world. His farm has been producing strawberries for more than forty years. When it was the property of Seth Boyden, it produced in 1869 the world's record for size, and the berry was called after the American Agriculturist. Mr. Jerolaman has beaten that record more than once; Prof. W. G. Johnson says that Mr. Jerolaman has produced berries four inches in diameter. Four inches diameter would make a big apple. They hold the world's record and are likely to for some years to come.

Large, sweet, good flavored berries, Mr. Jerolaman says, sell on sight, and never glut the market. Of the berries raised on this farm, thirteen usually fill a quart box; he considers 6,000 quarts per acre a good yield.

Mr. Frederick Wright, of New Jersey, is authority for the statement that the Climax Strawberry has yielded 6,300 quarts on less than $\frac{1}{4}$ acre. Mr. Wright saw the field in bearing in the ground of the originator of the Climax, Mr. H. W. Graham, White Haven, Md. (in 1903, I think).

Two years ago, Mr. T. C. Kevitt, Athena, N. J., had an acre of Glen Mary strawberries that yielded 21,780 quarts. Mr. H. W. Collingwood, Editor of the Rural New Yorker, went over to Mr. Kevitt's, measured the acre, and saw a portion of the berries picked from a measured space, and was convinced of the yield. Mr. Charles Wiley

writes: "On a small plot in Bay Shore, on the place on Park Avenue, which I sold to Mr. Cartwright, I raised at the rate of 35,000 quarts to the acre of strawberries." That would carpet over two-thirds of the acre with a layer of good-sized berries.

Perhaps the most wonderful story of strawberries is that published in the Rural New Yorker, April 20th, 1907, and supported by affidavits. Samuel Cooper, of Delevan, N. Y., grows strawberries out of doors as late as when the first snow falls. During 1903-'04-'05-'06 he supplied late strawberries from August 7th to the end of October to the Hotel Broezel, Buffalo, N. Y., as well as to local customers.

The largest quantity shipped on any one day in October was 20 quarts. Soon there will be no season without this luscious fruit. But strawberries have no monopoly as revenue producers. Any garden product that is better than the average of its kind will fetch a good price, particularly if "out of season." Under old methods each season brought its own products; now we have almost annihilated seasons so far as garden truck is concerned.

Mrs. P. Bailey, of California, says: "When a girl I had the picking and selling of the strawberries, and I see by my old note-book that I sold more than \$100.00 worth of berries from our bed. It was about 20x20 feet, if I remember rightly, and during the month of June I sold more than \$40.00 worth and had regular customers for the berries all summer.

That was at Stockton, California, but Mrs. Bailey now has a little home of her own at Salinas, and of this she says: "I get all the berries we can eat from a little patch of six rows, 12 ft. long, and have put up some and have given away a few. There was a man called on Sunday and he was surprised at our little home garden and said he liked the berries best of all. As he has just bought a little home of his own, he wants a good patch of strawberries right away.—From *"A Little Land and a Living,"* by Bolton Hall. See Book Review Dept.

If you want a person's faults go to those who love him. They will not tell you, but they know, and herein lies the magnanimous courage of love, that it endures the knowledge without change.

—Robert Louis Stevenson.

Those of our readers who are interested in Oahspe, the new Bible, may become further informed by writing to Prof. Edgar Lucien Larkin at Mt. Lowe Observatory, Echo Mountain P. O., California.

* * *

A Nerve Meter.

The measurement of nerve force presents one of the most mysterious and perplexing problems in medicine. It is the meeting place of science and occultism, the ground on which the occult contends successfully with medicine and conquers it. Mystics have long declared that the human body is surrounded by an aura, depicted in ancient illuminations over the heads of saints as the halo; many apparently reputable persons have declared these emanations visible to them, and that they varied in color or actually changed according to the possessing emotion.

The French Academy of Science has investigated the properties of the biometer, a little machine invented for the purpose of measuring some unknown force given off from the human body. The machine consists of a glass cylinder eight or ten inches long and five or six inches wide, closed at the top, and standing in a narrow circular groove on a wooden stand. From the top of this apparatus depends a single untwisted thread of cotton about four inches long, suspended from it horizontally, so as to move in horizontal rotation to right or left with perfect freedom. About one-third of an inch below this is a circular horizontal card, divided into 360 degrees, which rests on a glass bobbin having an exterior diameter of two inches and resting itself upon the wooden stand. This glass bobbin has been wrapped round with alternate layers of blotting paper and fine iron wire. The result is to produce a mobile needle that can rotate horizontally im-

"It is no use running; to set out betimes is the main point."

mediately above a circular card divided into 360 degrees.

Various other contrivances, such as the sthenometer, have been devised, but all on the same general principles. The biometer consists of a copper needle, the sthenometer of a suspended straw, both completely inclosed in glass.

Now, when the right hand is advanced to within about one inch of the cylinder,

and there retained from three to five minutes, no one else standing near, the experimenter neither moving nor talking, the needle is rotated through 20 to 60 degrees, remains fixed for a time, and then returns to the starting point. The same occurs when the left hand is advanced. There is no possibility of illusion. It can be done whether the room be dark or light, cold or hot, quiet or noisy.—*From an article in Harper's Weekly.*

Books and Periodicals

MISCELLANEOUS REVIEW

Health and Happiness, or Religious Therapeutics and Right Living.

By Rt. Rev. Samuel Fallows, D D., LL. D.

Second Edition.

When one-half the public is declaring its belief in apparently miraculous healing by one form and another of treatment, and the other half refuses to accept the testimony even of the patients themselves, seekers after the truth will take hope and comfort in this book, which discusses the whole subject from a new and sane standpoint, and is addressed to the demands of every man and woman of common sense. Bishop Fallows is well known in connection with the establishment of a movement now being carried on at St. Paul's church, Chicago, where wonderful results have already been accomplished through prayer and faith, on a basis of practice largely original with himself, and yet in harmony with the new movement to unite religion and medicine, thus realizing that in dealing with various forms of disease, we should still avail ourselves of the knowledge and skill of the trained physician.

12 mo, price \$1.50 net. Published by A. C. McClurg & Co., Chicago. May be purchased of THE STELLAR RAY Book Department.

Those of our readers who are interested in Oahspe, the new Bible, may become further informed by writing to Prof. Edgar Lucien Larkin at Mt. Lowe Observatory, Echo Mountain P. O., California.

* * *

Radiant Energy

A New Book, by Edgar L. Larkin, Director of the Lowe Observatory, Echo Mountain Post Office, California.

This book treats in a popular and comprehensive style the new discoveries in Astronomy, Spectrography and Celestial Photography, profusely illustrated with 141 cuts of stellar and solar scenery, and of modern instruments. The vast subject of radiation is explained. The chapters on the sun are replete with illustrations. Photographs of the Milky Way and Nebulae are worth the cost; likewise Cosmical Tides. 335 pages. Price, delivered in U. S., Canada and England, \$1.63. Would be pleased to receive your order made payable in the Los Angeles, California, Post Office. Address, Echo Mountain, California.

We combine with all standard magazines, at greatly reduced prices. Let us know your wishes relative to subscriptions for the coming year.

* * *

Life's Greatest Secret—The Key to Health, Wealth and Love.

By Julia Seton Sears, M. D.

This, the latest book by Dr. Sears, is a masterpiece. Its powerful vitality pervades all its pages.

Wherever Dr. Sears is known, either through her personal teaching, her lecturing or her writing, she is recognized as one of the strongest and most powerful exponents along New Thought Lines.

Being a regular graduate physician who was for many years in active, general practice and having a natural scientific, as well as religious and philosophical mind, she has delved into the science, philosophy and religions of the past and present, and this, together with her experience with humanity in general, has fitted her for her great life's work, which is that of teaching the least, as well as the greatest, of God's children to heal themselves of disease, poverty and unhappiness and enable them to enjoy their God-given birthright of Health, Wealth and Love.

Several years ago the New Thought College was organized in Boston, Mass., and Dr. Sears was made its president. From a small beginning it grew and prospered, its students now being numbered by the thousands. In 1907 the headquarters of the New Thought College were removed to Carnegie Hall, New York City, where Dr. Sears is now located.

"The Key to Health, Wealth and Love" contains the basic principles of Dr. Sears's scientific and humanitarian investigations, the teachings of which has brought her the wonderful success she has achieved, and has rescued many lives from poverty and brought Health and untold Joy and Love to many seeking souls.

These lessons are an inspiration to the reader and bring new hope and courage, together with the strength and consciousness to carry out their teachings. He feels their vital force permeating his entire be-

ing as he turns the pages with an all-absorbing interest.

This book is the worked-out judgment of many experiences and observations. It is founded on human psychology, human illumination, human sympathy, all combined into a great vital method of living, by which the least of mankind may learn the mystery of life and the control of human conditions.

The Great Secret, which is way above and beyond the Plane of Competition, and which enables one to gain and retain Health, Wealth and Love, is directly treated in a manner new to the minds of men.

Published by Purdy Pub. Co., Chicago. For sale by The Stellar Ray Book Dept.

It contains 33 pages, 4½ x 6, neatly printed in good, readable type, on antique book paper, prettily bound in paper cover. Price, 25 cents silver, postpaid anywhere.

"Who wouldn't give 25 cents for health, wealth and love."—*Daily News, Detroit, Mich.*

"This little book is most inspiring in its philosophy and should be read by every intelligent man and woman."—*Stellar Ray, Detroit, Mich.*

* * *

World's Essene Circle.

World's Essene Circle is an organization composed of persons who believe in co-operative, constructive thinking, and who are consciously devoting their energies to the highest development on all planes of expression.

The name and principles are derived from the ancient Essenes. They formed one of the oldest known brotherhoods, composed of spiritual and learned men, who led abstemious lives, devoted to the service of others and to the promotion of wisdom and virtue. They made a special study of the art of healing, which was little known at that time. No Essene was permitted to go to war nor stain his hands with unjust gain.

This brotherhood flourished centuries ago, in Palestine and Egypt, and when Joseph fled into the latter country with Mary and the Child, it is claimed they found protection with this order, into which Jesus later was initiated.

According to Josephus, John the Baptist

was also one of its members, as were Pythagorus (who gave its teachings special prominence in Greece) and other of the leaders of the world of those times.

The Essenes of today believe that as the children of the omnipotent Father, we may all rise superior to circumstances and conditions and expressing the Christ principles of loving, helpful service and a spiritual life, teach the world the possibility of mastery, remembering that the promises are "to him who overcometh."

Knowing that "as you *think* so you are," we uphold strong, clean, healthful, constructive thoughts, eliminating all doubt, fear, worry, weakness and inharmony.

We invite *all* to join this Circle of Constructive Thought, and knowing that eternal principles of truth form the foundation of right living, and that Love is the supreme law, we concede to each the right to interpret what is his highest ideal according to his own spiritual illumination.

All members are invited to join for a few minutes each noon in sending to each other and to all the world constructive thoughts.

To live in accordance with the Essene principles will bring you health, insure domestic harmony, and make you a more efficient worker and a better citizen.

There is no membership fee. All are invited to give voluntary contributions of service and of money, recognizing that giving or withholding is a matter that rests with the individual conscience.

The Secretary will gladly answer all letters of inquiries sent to him.

Those desiring to join, should send their names and addresses to headquarters.

Address Laura G. Fixen, 1047 Carmen Ave., Chicago, Ill.

* * *

The Cosmic World.

The Cosmic World is a magazine for those select few that are advanced sufficiently to appreciate the highest spiritual thought that is known in the world today.

It is a magazine which will not simply be read, but will be treasured for years. Therefore subscribers should begin with the first number (the September issue, a copy of which is before us, and to say that it

radiates health, happiness and power from its classic pages is speaking conservatively of its value to minds who are seeking higher development.

If \$1.00 is sent to the Progress Co., Rand McNally building, Chicago, Ill., for a year's subscription to The Cosmic World before December 31st, the subscriber will receive at once a free copy of Christian Larson's beautiful book, "On the Heights." This book deals with the sublime heights of Cosmic consciousness and gives simple methods through which any one may reach the peace, the joy and the exquisite beauty of those lofty realms.

Cosmic World, 10c a copy, \$1.00 a year. THE STELLAR RAY Book and Periodical Department.

* * *

A Prayer.

Heavenly Father, we thy children
Bow before thy throne tonight,
Asking thee to watch us ever,
And to keep us in the right.

Prone we are to wander always
From the shelter of the fold,
And to stumble in the pathway,
When the night is dark and cold.

Oh! we know thou wilt remember
That we are but weak at best,
So we need thy guidance ever,
Till with thee we are at rest.

— Carrie Orcutt.

* * *

A Little Land and a Living.

BY BOLTON HALL.

With a letter as an introduction by William Borsodi.

Is published by the Arcadia Press, New York, and may be purchased for \$1.00 from The Stellar Ray Book Department.

Mr. Bolton Hall is also the author of "Three Acres and Liberty," "Things as They Are," etc., etc. The attention of our readers has been called to this work in previous issues of The Stellar Ray, because it is such a practical, helpful book, containing valuable information for those who have country homes or garden plots, or who may be contemplating buying a home with

land enough attached to plant either with fruits, flowers or garden truck. The winter season is the time in which to become informed about such matters. We call attention to a brief extract in this issue regarding the cultivation of strawberries.

* * *

Mind, Religion and Health.

An appreciation of the Emmanuel Movement. How its principles can be applied in promoting health and in the enriching of our daily life.

By Robert MacDonald, Minister of the Washington Avenue Church, Brooklyn, N. Y.

Dr. MacDonald in this volume covers a wide range of observation, and brings to bear upon his theme information from all fields of scholarly research. He shows marked acquaintance with the most trustworthy scientific, philosophic, and theological positions, and keen insight into psychological and spiritual view-points.

The author's training at Harvard, from which he has received no less than three degrees, and where he was University Preacher, 1898-1900, has well equipped him to speak authoritatively on philosophical and psychical questions, and makes this book a valuable contribution to all who would have knowledge of the psychological principles underlying Mental and Religious Therapeutics.

Price, \$1.30, net. May be purchased of The Stellar Ray Book Dept. Funk & Wagnalls Company, publishers, New York and London.

* * *

On the Open Road.

A Creed of Wholesome Living. By Ralph Waldo Trine, author of "In Tune With the Infinite." Decorative type, 12mo, net, 50 cents. Postage, 5 cents. Thomas Y. Crowell & Co., publishers. May be purchased of THE STELLAR RAY Book Department.

All readers of Mr. Trine's series of "Life Books"—and he numbers them by the tens of thousands—will be glad to hear of this new work of his pen. It is neither large nor ambitious, but is designed to fill the

need of a convenient pocket mentor, a little daily "creed of wholesome living." The unpretentious volume is really devoted to a series of layman's sermons, each focusing upon some every-day thought. For example his first text reads: "To live our highest in all things that pertain to us; and to lend a hand as best we can to all others for this same end."

We cannot give a better idea of this practical little book than to quote a paragraph from the two-page "sermon" which follows:

"We shall come to our own sometime, and our own is the highest and best that we know; we shall come by being led in that we voluntarily follow our highest ideals and aspirations, our dreams, if you please, or we shall come by being pushed through suffering and loss and even anguish of soul, until we find all too concretely that the better pays, and more, that it *will have* obedience."

The book is handsomely printed in decorative type, and bound in unique style.

* * *

Spiritualism the Open Door to the Unseen Universe.

To all students of the movements of the times ethical, religious, and particularly the advance of psychical knowledge, this work will be welcome and instructive. It is the "positive testimony of one candid mind who knows and is not afraid of the truth he has found."

The work is a summary of 30 years of personal observation and experience in psychic phenomena, written in a clear concise style which conducts the reader, step by step, from the time, when the writer believed that "talk about spirits coming back was only lunacy abroad," to his conclusions of the present day.

The author of this interesting and able work is James Robertson, a business man of repute in the great city of Glasgow, Scotland, and his words are weighty and full worthy of respect. The book is neatly bound in cloth, with gold lettering, contains over 400 pages of subject matter of absorbing interest to those who are seeking evidence of the continuity of life and of intercourse between the two planes of existence.

The price of the book is \$2.00 postpaid, it is published by L. N. Fowler & Co., London, Eng., and may be purchased of the Fowler & Wells Co., 24 East 22nd St., New York, or of The Stellar Ray Book Dept.

* * *

An Occulist's Travels.

BY WILLY REICHEL.

Professor Honoraire a la Faculté des Sciences Magnétiques de aris.

This work is copyrighted in 1908. The first portion of it has already appeared, however, under the title of "A Travers le Monde," in Germany under that of "Krenz und Quer Durch die Welt," also in abridged form in England as "Occult Experiences."

The second portion is new and will no doubt meet with as favorable a reception in this country as it did abroad. The author is a devotee of experimental occultism as understood by Professor Zöllner of Leipzig, the late Dr. du Prel of Munich, and Baron Hellenbach of Vienna, and he holds the view that in our age natural science can only be convinced as to future existence of a future life by experiment. The book is one of deep interest, giving a variety of experiences in many countries. It is handsomely bound in cloth, with gold lettering, contains about 250 pages, and is published by R. F. Fenno & Co., of New York. May be purchased of THE STELLAR RAY Book Department for \$1.00.

* * *

The Mastery of Mind in the Making of a Man.

By Henry Frank.

12mo, cloth, 250 pages. Price, \$1.00. Uniform with "Kingdom of Love." A searching analysis and exposition of the power of mind in body-building and the forming of personality.

In this, his latest work, "The Mastery of Mind," the author shows how the mind, and all its wonder workings, operate in the realm of the body. Every page bristles with interesting facts, and is redolent of fine literary flavor.

It is a thoroughly practical presentation of the entire field of Psychology, and is abreast with the times.

The book does not deal with glittering generalities; it clearly reveals how the newly discovered laws of psychic force, telepathy, mental magnetism, etc., may be practically applied to man's mental, moral and physical requirements.

* * *

The Discovery of the Soul Out of Mysticism, Light and Progress.

By Floyd B. Wilson.

Author of "Paths to Power," "Man Limitless," "Through Silence to Realization." 12mo, cloth, \$1.00 postpaid. Uniform in style with his other books. R. F. Fenno & Co., publishers, 18 E. Seventeenth St., New York. For sale by THE STELLAR RAY Book Department.

* * *

The Cure of Consumption, Coughs and Colds.

By Fred G. Kaessman.

This is a pamphlet, price only 10c, and published by the Health Wealth Publishing House, Lawrence, Mass.

The writer claims that "Consumption is both a preventable and a curable disease. No matter how many of your family may have fallen victims to it, you need not." He states that "by following the suggestions given, and living in accord with the principles advanced, which represent the very latest and most effective sanatorium and expert private practice, can prevent consumption or can save yourself if afflicted."

Price 10c, of THE STELLAR RAY Book Department.

* * *

The Cherished Rose.

Written for The Stellar Ray by Gilbert Pat-ten Brown.

In a cabin dwelt a maiden,
In the valley of the Rhine,
In the land of Baden-Baden
In the spring of eighty-nine.

There I met and tried to woo her,
She would smile and toss her head—
Listen! as I drew near to her,
Unto me these words she said:

"I was but a lass—eleven—

When my mamma went away;
Papa says she's up in Heaven—
How I miss her ev'ry day!

"It was in the bleak November—
Mamma ne'er looked dearer then,
And in mem'ry I'll remember
How the preacher said 'Amen!'

"But before Mamma departed,
She called me up to her side,
Tried to cheer me—broken-hearted—
Softly spoke before she died:

"Take and keep this rose, my daughter,
Till you meet the one you love —
In this land or cross the water,
Or in spirit-land above.'

"And the rose—see! it has perished—
I was to keep it, somehow,
'Tis the only thing I've cherished;
But," she smiled—"tis different now."

And I've wed the dear, fair maiden
Of the cabin on the Rhine,
Since to dwell in Baden-Baden
With the first sweetheart of mine.

Yes, the tender rose has perished,
But the girl is ever mine,
And with me she will be cherished
In the valley of the Rhine.

New Life

Found in Change to Right Food.

After one suffers from acid dyspepsia, sour stomach, for months and then finds the remedy is in getting the right kind of food, it is something to speak out about.

A N. Y. lady and her young son had such an experience and she wants others to know how to get relief. She writes:

"For about fifteen months my little boy and myself had suffered with sour stomach. We were unable to retain much of anything we ate.

"After suffering in this way for so long I decided to consult a specialist in stomach diseases. Instead of prescribing drugs, he put us both on Grape-Nuts and we began to improve immediately.

"It was the key to a new life. I found we had been eating too much heavy food which we could not digest. In a few weeks after commencing Grape-Nuts, I was able to do my housework. I wake in the morning with a clear head and feel rested and have no sour stomach. My boy sleeps well and wakes with a laugh.

"We have regained our lost weight and continue to eat Grape-Nuts for both the morning and evening meals. We are well and happy and owe it to Grape-Nuts." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Get a Transfer.

If you are on the gloomy line,

Get a transfer.

If you're inclined to fret and pine,

Get a transfer.

Get off the track of doubt and gloom;

Get on the Sunshine train, there's room—

Get a transfer.

If you are on the worry train,

Get a transfer.

You must not stay there and complain—

Get a transfer.

The cheerful cars are passing through,

And there is lots of room for you—

Get a transfer.

If you are on the grouchy track,

Get a transfer.

Just take a happy special back—

Get a transfer.

Jump on the train and pull the rope

That lands you at the station Hope—

Get a transfer.

—From Radium.

The happiest heart that ever beat

Was in some quiet breast,

That found the common daylight sweet

And left to Heaven the rest.

—John Vance Chencey.

My lad, if thee would be truly successful ally thyself in youth with some righteous, unpopular cause.—*John G. Whittier.*

Clever Wife

Knew How to Keep Peace in Family.

It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum as the beverage at meals.

There is nothing surprising about it, however, because the harmful alkaloid in coffee—caffeine—is not present in Postum, which is made of clean, hard wheat.

"Two years ago I was having so much trouble with my heart," writes a lady in Washington, "that at times I felt quite alarmed. My husband took me to a specialist to have my heart examined.

"The doctor said he could find no organic trouble but said my heart was irritable from some food I had been accustomed to eat, and asked me to try and remember what disagreed with me.

"I remembered that coffee always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum. I have had no further trouble since.

"A neighbor of ours, an old man, was so irritable from drinking coffee that his wife wanted him to drink Postum. This made him very angry, but his wife secured some Postum and made it carefully according to directions.

"He drank the Postum and did not know the difference, and is still using it to his lasting benefit. He tells his wife that the coffee is better than it used to be, so she smiles with him and keeps peace in the family by serving Postum instead of coffee." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Notice to Our Readers.

"The Mystic" will in future be published in an enlarged form as a third monthly. The first of the series will come out on the

14th of October next. The present subscribers will receive "The Mystic" for the balance of their subscriptions without any additional fee.

Readers are advised to order at once from the trade to prevent disappointment. The monthly series will contain new and illustrated features.

How to Make \$4,000 in Forty Years by Just Waiting Patiently for It.

Planting your waste land with trees may mean a college education for your son, a wedding trousseau for your daughter, and something for your old age, says George Wilder, in the Delineator.

There is hardly a farm in this country that has not some waste land. If there is, it isn't in good old New England. By waste land is meant land practically useless to the farmer—land that is looked upon as worth little or nothing. In almost all cases it could be and should be made a source of revenue.

Today that land is useless, practically valueless. Seeded to pine, forty years from now, when some son, yet to be born, may be twenty years of age, it may be covered with timber and worth approximately from two hundred to two hundred and fifty dollars an acre. This estimate of value is based on the returns from pines forty years old and harvested now; while, if the recent tremendous increase in timber prices continues through four more decades the returns from seeds planted at this time will be something enormously greater.

There are scientific ways of starting a pine wood and there are easy ways. Both begin along the same course, and gathering of the seed. It takes two years for white pine seeds to grow. They must be gathered from the trees just before the cones open in their second year. In New England this is from the end of August to the middle of September. The small cones, about a half-inch in length, that are now on the trees, will be the ripe cones of the ensuing year.

The forest service of the department of agriculture in Washington is only too glad to give you all kinds of information. If you buy, ten dollars will buy three or four pounds of seed. Three pounds will plant twenty acres. Twenty acres, forty years from now, may well be worth four thou-

sand dollars. Think of it! Isn't it worth while to do it for your old age or for those who may come after you? And isn't it better yet to get your small boy to do it?—*Forestry.*

* * *

Significance of the Color Red.

Every individual has a favorite color, and not infrequently that choice is red. The partiality for this color may not be mere chance, for the pigment has played an important part in the art and decoration of all races of men, and to it are attached many old superstitions.

History and archaeological research have disclosed the fact that the ancients were particularly fond of bright colors, especially of red. Relics of painted pottery antedate the classical period of the Homeric cycle.

The savage receives the greater part of his education through his senses, and therefore brilliant colors make a great impression upon him, and red most of any. This color of blood is a great stimulant to deeds of valor, and warlike tribes have invariably worn a profusion of that color. Red is now generously used by all uncivilized peoples. The skin is painted red by the New Zealander; red turbans are worn in India, and African tribes willingly exchange their precious ivory for red calico.

In our earliest forms of art we learn that various colors had special significance, generally in distinguishing the sexes. Striking examples of this custom are found in Italy, where red was the insignia of the male and blue of the female. This explains why in the old paintings, we find the Madonna and other Biblical women always in the latter color, while the apostles and masculine saints wore red. Even today in Rome and some other sections of Italy the special color of its sex is pinned to the dress of the child at the time of baptism.

Despite advances in education and increase in general intellectuality there remain many curious superstitions concerning this interesting color. There is a great aversion to red hair among the peasants of England and Wales, and often the presence of a person with "auburn" locks is considered unlucky. When a fisherman of Northern England is mending his tackle, the approach of a red-haired individual is solemnly believed to presage ill fortune un-

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less the end of the line or net is immediately passed through a flame.

In olden time the efficacy of red as a cure-all for disease was strictly followed, and this superstition has not entirely died out. The physician to Edward II of England, John of Gaddesdon, tells us that he brought about a complete cure for one of the royal princes who was suffering with smallpox by surrounding the sick bed with various red hangings; wrapping the patient in red blankets; covering him with a scarlet counterpane; and administering red mulberry wine.

In the west of Scotland and in the West Indies it is customary to wrap a bit of red cloth or flannel around children's throats to ward off the whooping cough. In the early part of the last century a London shop in Fleet street sold pieces of red

cloth to those suffering with scarlet fever, the supposed remedy lying not in the fabric, but in the color.

In New Zealand the house in which death has occurred is painted with this color to keep out the bad spirits, and the path of the funeral procession is blazed with streaks of red to prevent the demons from following. Even now, the Chinese plait their children's hair with red silk to ward off the influence of evil spirits. Red is deservedly popular.—*Harper's Weekly*.

* * *

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The earth is caused to revolve by means of a shaft which derives its power from a small Howard steeple clock. This shaft passes through a wooden tunnel and communicates its power to bevel gears, which cause the sphere to be always changing its poise.

By watching the meridian shadow the observer can always tell the time of day with mathematical accuracy.

No device of its kind has ever been exhibited in a museum for the instruction of

the public, and this astronomical clock rivals in its accuracy and in the painstaking way in which it is constructed the most delicate instruments to be seen in well-equipped observatories. The contrivance was constructed by W. H. Beers, an expert mechanic connected with the museum.

It was the original intention to have merely a globe showing the one motion of the earth, but as the scheme developed through experiments the present elaborate clock was gradually perfected.

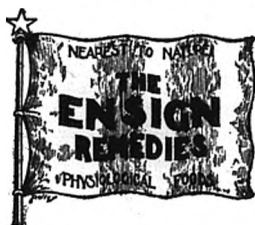
On the ground floor of the museum is another device showing the revolution of the earth about the sun on a larger scale. The orbit swings through the entrance hall and over the information bureau and into the hall of forestry.—*Jewelers' Circular-Weekly*.

♦ ♦ ♦

Encke's Comet.

Encke's comet was reported from the Cape Town Observatory on May 28 last, about one month later than the time calculated by Prof. Backlund. The discrepancy is easily accounted for by the perturbations which the body naturally undergoes

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as it travels among the planets. Next to Halley's comet, which will probably be photographically picked up in a month, and which will reach perihelion in 1910, Encke's comet is the most famous body of its kind. In the first place, it is periodical, and therefore belongs to a class numbering comparatively few comets. In the second place it has been made the subject of as much mathematical calculation as Halley's comet itself. As it now appears, Encke's comet seems dismembered, the tail being separated from the nucleus. It is rarely that any comet presents the same aspect twice in succession, for which reason this mutilation is not extraordinary. On some of its previous visits it has appeared almost tailless; on others it was a perfect comet of its kind. Unfortunately, the comet is south of the equator, for which reason it cannot be very well observed by many observatories of the world.—*Scientific American*.

* * *

Forestry in Japan.

Just at the time when this country is beginning to struggle with the problem of husbanding its forest resources, of protecting its mountain slopes, and of improving the waterways, it is interesting to know that the Japanese have successfully attacked the same problem, before the land suffered severely from the evil effects following deforestation. The far-sighted people of Nippon have foreseen the results of the destruction of their extensive mountain forests, and have safeguarded themselves by placing all of these under government control.

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(Continued on page 642)



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(Continued on page 644.)

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